•of which the subjective status of being and the objective come into emergence, then we get according to our view of things either a possible process of illusionary creation or a process of creative Self-knowledge and All-knowledge.

In fact, if we can judge from the description of the three lower states of Self as the all-wise Intelligence[1], the Seer of the subtle and the Seer of the gross material existence, this sleep state and this dream state seem to be figurative names for the super-
•conscient and the subliminal which are behind
•and beyond our waking status; they are so named
•and figured because it is through dream and sleep
•or trance which can be regarded as a kind of dream or sleep—that the surface mental conscious-ness normally passes out of the perception of
•objective things into the inner subliminal and the

[x] *pmjnd.* Yajnavalkya in the Brihadaranyaka Upanishad ;states very positively that there are two planes or states of the being which are two worlds, and that in the dream state one
•can see both worlds, for the dream state is intermediate between them, it is their joining-plane. This makes it clear that he is speaking of a subliminal condition of the conscious-
•ness which can carry in it communications between the physical and the supraphysical worlds. The description of the 'dreamless sleep state applies both to deep sleep and to the
•condition of trance in which one enters into a massed consciousness containing in it all the powers of being but all 'compressed within itself and

concentrated solely on itself and,
when active, then active in a
consciousness where all is the
self; this is, clearly, a state admitting us
into the higher
planes of the spirit normally now
superconscient to our waking
'.being.